● 192

[For special vocabularies associated with various aspects of material culture, see the following pages in category 116:

houses and house construction -- pp. 33-38
household tools, implements and furnishings -- pp. 40-41
clothing and ornaments -- pp. 42-45
agriculture -- pp. 49-53
extraction of sugar cane juice and use of juice for chicha -- pp. 58-61
animal husbandry--pp. 62-65
hunting, fishing and fowling -- pp. 65-69
weapons -- pp. 69-70
crafts and techniques -- pp. 72-90.

P /134 cont./

276 Coca (ēs̆) is a shrub whose alkaloid leaves, containing
137 cocaine, tanning substances, and various volatile oils, were used as stimulants even before the time of the Conquista, chiefly among the natives of the Cordilleras region. Almost 200 species of it are known, most of which, namely 137, occur in America (Walger, p. 9). It flourishes almost without exception between the tropics, from Honduras to Bolivia, in a temperature that generally remains between 15 and 20 degrees. In too low a temperature the leaves are small and worthless; in too hot a climate they lose strength and content. The most favorable elevation is between 700 and 1,700 meters.

P 279 The word coca comes from the Kechŭa /Quechua/ lan-
● 192 guage (coca or cuca), which, however, does not state anything
171 definite about the origin and use of the plant, for the Kechŭa-speaking tribes of Ecuador are the very ones who do not use the plant (Cooper, p. 549). In the northern part of South America the designation hayo, hahiu is customary, in northeastern Peru ebee, hibia, hibio, and in the Amazon region generally, names like ypadu, ypatu, ipado, or batu (Bühler, p. 3344).

P 175 The first information about coca reached Europe as early
276 as 1499 through the report of the Spanish priest, Thomas Ortíz, to his spiritual superiors, according to which the natives of the northern coast of South America used a plant called hayo as a means of enjoyment. The first detailed description of the cultivation and use of the plant is found in a work, printed in 1553, by Pedro de Ciéza de León, who for the first time calls attention to the fact that coca bestows strength and vigor and drives away hunger (Bühler, p. 3353).

P 276 At the time of the Conquista, coca was known in Colombia
171 among the Cauca Valley tribes between Popayán and Cali, near Ibagué in the Magdalena Valley, on the savanna of Bogotá, and
P C 276 among the tribes of the Sierra Nevada de Santa Marta. Today the use of coca is officially forbidden in Colombia on account of its
c 656 harmful effects. According to Decree No. 95 of 1938, the sale of coca, except in apothecary shops and drugstores, was forbidden

/181 cont./

60/ In addressing persons outside the family the following designations are used:

/182/

father's brother's son or mother's brother's son	pokatenyák
mother's brother's daughter or father's brother's daughter	pokatépényí (pokats = side)
stepbrother yakté	stepsister pes

The designations for brothers-in-law and sisters-in-law are the following:

If the brother speaks:

wife of the brother	só'ov	husband of the sister	tsóom

If the sister speaks:

wife of the brother	tyínas	husband of the sister	só'ov

More distant in-law relationships which in our kinship nomenclature are no longer distinguished as such are still taken into account by the Paez in the following instances:

father's brother's daughter's husband	tsóom	father's sister's son's wife	só'ov
mother's brother's daughter's husband	tsóom	mother's sister's son's wife	só'ov

In the generation of the grandparents or grandchildren, the following terms are used:

father's father	íši	father's mother	péndyi
mother's father	íši	mother's mother	péndyi
son's son	nzón	son's daughter	nzón
daughter's son	nzón	daughter's daughter	nzón

•[192] The designations for persons at various age levels or circumstances of life are highly differentiated among the Paez; the

/182 cont./

601 mutual forms of address for certain groups of persons or of several
● 192 persons with certain kinship connections, which show that here the individual does not stand detached within the family, but is fitted in as part of a living structure, are noteworthy.

child or boy	luč̌
small child (boy or girl)	lučkwe
baby (boy or girl)	lučléčkwe
youth	pítstaty
man	pítste
married man (except when his own wife speaks of him)	iyõ
old man	ĩš̌
widower	ečpits
girl	gnáskwe

/183/

maiden	gnãs
woman	õi
somewhat older woman	óite
old woman	penš̌
widow	éčoi
pregnant woman	tóya
sterile woman	ema
married woman (except when her own husband is speaking of her)	imĩ
wife (of other men)	nyó
husband (of other women)	nemĩ
wife (addressed by husband)	íkwe
husband (addressed by wife)	íngya
married couple	ovényi
orphan, half-orphan	váučo
relative (general)	nuevéš

/195 cont./

d) Death

761/776/165/164/[202]/[762] According to the belief of the Paez, death occurs chiefly through the action of the evil shamans (nyic) or the evil spirits ec̆, tus̆, and gelyómp (see "Religion" /see pp. 191ff./). Included here also is the not infrequent cause of death through consumption. Causes of death of children are chiefly whooping cough, as well as stomach and intestinal disorders, the latter brought about by a diet very unsuitable for children. Suicide is completely unknown.

764/[763]/[203]/[765]/[192] The death of a member of the community is passed on from man to man by members of the family and neighbors. There is no public mourning or lamentation; upon the death of small children, people act as though they were glad, since the children are now "little angels." (Among the colonists, as well as among the Paez, the Spanish word "angelito" is used.) In former times it was customary to abandon the house when death occurred and to leave the deceased and some food in it (Castillo i Orosco, p. IX).

764/184 The manner of burial is the same for men, women, and children; there are no social differences. A few customs in other Paez communities, however, differ from those of the Calderun. Therefore the burial of the dead in Calderas will be described first.

[177]/[290] For burial the deceased is dressed if possible in purchased, that is, "white" clothing, even if he was the poorest of the poor and had never worn such clothing. For this reason the relatives incur considerable expense, which often cannot be paid for a long time. Burial takes place the day after death. Only the feet of the deceased are washed. This work, as well as dressing the deceased, may be done by relatives or even by outsiders; they must, /196/ however, always be men, even in the case of female deceased persons. The body is taken by two men on a bier made of two tree trunks to the graveyard next to the church, where two other men, usually relatives, have already dug the grave. The latter is trapezoid-shaped, a good shoulder's breadth at head height and narrower at the foot end. Its length is determined by the size of the deceased. The direction of the grave is completely arbitrary.

1: Nachtigall--135 E-5 (1952-1953) 1955 SC15 Paez SC15

/201 cont./

461 28 Whereas the men for the most part plait straw hats when they have nothing else to do, the women are busy with spinning and making the coca bags or the fiber bags. But even at this they do not work steadily in the sense, say, that they complete first one bag, for example, or make all the preparations from the outset for weaving an article of clothing; rather, they always work a little at a time on each task. Thus, for example, first a little spinning is done, then wood is fetched, then a coca bag is worked on, and then perhaps a brief hour is spent at the loom in order to weave a few centimeters more on the carrying band of the fiber bags, if the fiber material is at hand. No preparations are made for this plaiting and weaving for a long period in advance, but rather one provides herself with wool, spins it, weaves a bit farther, and then drops the work again for a week or more. Nevertheless, the women do not have periods of out-and-out idleness, like the men.

461 574 156 This doing-nothing is designated among the Paez with a word of Spanish origin pasnyándo (paseando). To be sure, one must not overdo the inactivity, that is, not "go for a walk" longer than [192] about two weeks in succession, for otherwise one is called "alko" (dog), who runs from house to house, sniffs about everywhere, and gets his food from other people by begging. This is encouraged by the unwritten law of the Paez, to give food to a starving person, [773] wherever it may be, until he is satisfied. This is taken very seriously, not only when adults are the petitioners, but also in the case of small children, in memory of an event in prehistoric times when Chauté /202/ turned a number of persons into stones because they had not given a begging child anything to eat out of their surplus (see the myths /see p. 224/). Hence if anyone enters a house "pasnyándo," he is given something to eat. Younger, unmarried people in particular take advantage of this and sometimes do not work at all, but go to a different house every day. They inquire as to where sugar cane is being milled, help there, are given chicha to drink and food to eat, and the next day go somewhere else. Thus there are some men who have neither house nor field, but nevertheless live quite well. To be sure, the

/204 cont./

556 special sociological role within their community, for they are elected neither more frequently nor more rarely to the village offices. They have simply "always" been considered wealthy, though it should be noted that in the language of the Paez there
● [192] is no word at all for "rich" or "poor." The word used for "poor," "póre," comes from the Spanish (povre), and the word used for "rich," "cácanas," at the same time means "strong" in the physi-
556 626 cal sense. Despite this apparent unimportance of wealth, however, it is jealously seen to that no other industrious man of a poor family will become rich and possibly put his wealth -- by means of Colombian dress or something similar -- on display. The evil shamans would put a spell on him or poison him, /205/ and the neighbors would devastate his fields by driving their cattle there. He would be cut by everyone, and people in a state of intoxica-
115 tion would start a fight with him in order to kill him. At any
556 626 rate, this is what happened and is happening to our interpreter, Victoriano. He does not come from a wealthy family, but he wants to acquire money and livestock through diligence and
[291] ability. From the money he earned among the whites he has
[177] already bought himself the clothing of the whites, which he now proudly displays, and at festivals he sells wax candles and sweets. His fellow-villagers hate him on that account. The priest has had to protect him several times already from the machetes of drunken men who had started a fight with him; and in our presence, too, when we visited various houses with him, he was occasionally very rudely heckled by drunken men. Not least because, in the opinion
115 of the Calderun, he is not working. Again and again I tried to ex-
123 plain to the people that they, too, could "go walking" with me and
556 earn money if they were able to speak Spanish. Since this was
626 not the case, there was nothing else for me to do but always work with Victoriano. Nothing helped; Victoriano became more and more unpopular, and I, too, was regarded as a do-nothing. A
123 drunken man who, instead of the one cigarette he was given, vainly demanded an entire pack as a present abused me, too, as an "alko," a dog, who is always going from house to house and does not work.

1: Nachtigall--152 E-5 (1952-1953) 1955 SC15 Paez SC15

IV. Spiritual Culture

1. Language

124 According to A. v. Humboldt, languages are differentiated by the elements of content and form, and, accordingly, languages are divided into three groups, which in the following period were erroneously interpreted as stages of the development of language. According to this, the oldest stage was represented by the isolating languages, which express form elements by means of independent words with the meaning still recognizable as far as content is concerned. Their words, as in Chinese, are monosyllabic, isolating. The second group is made up of the agglutinative languages, in which the element of form is added to the element of content, the stem, through clearly recognizable affixes. The Ural-Altaic and the Bantu languages in particular are put here. The inflected languages occupy the third stage. In them the form element is expressed by inner changes of the stem or by affixes closely intergrown with the stems, as, for example, in the Indo-Germanic and Hamito-Semitic languages.

Even though this classification of languages was subsequently abandoned as the schema of a sequence of development, it is nevertheless quite applicable as an initial, practical orientation. For the more precise classification of a language, the working out of the phonetics and syntax is required.

197 193 Paez is an agglutinative language. The grammatical forms are built up by a succession of syllables. The pronunciation is difficult for a European. It is similar to Kechua /Quechua/, from which a number of loanwords have been adopted.

175 797 192 193 114 The oldest linguistic reports about the Paez come from P. Eujenio del Castillo i Orosco, who collected his linguistic material around 1735, as a missionary in Tálaga. It was supplemented and published by E. Uricoechea in 1877. The collected data include a catechism, a vocabulary, and a grammar with information about personal pronouns and the conjugations of "to be" and "to write." The grammar and vocabulary contain some forms and word formations that are alien to the original Paez language.

/216 cont./

114 Further linguistic notes were collected by H. Pittier de
192 Fábrega. These supplemented Castillo's vocabulary and gram-
193 matical data. H. Lehmann published examples of sentences of the Paez from Pitayó collected by French missionaries.

197 /217/ In a comparative study based on the aforementioned
114 publications, H. Beuchat and P. Rivet investigated the linguistic classification of Paez within the language groups of Colombia and classified it in the southwestern group of the six Chibcha language groups. (These Chibcha-speaking tribes correspond neither archeologically nor ethnologically to the true Chibcha (Mwiska) of the savanna of Bogotá!)

124 The linguistic material presented in the following is ex-
126 tremely fragmentary. The data given, however, were for the
197 most part checked several times. The difficulties of linguistic recording lay, aside from the brief time at our disposal, in the lack of grammatical training of the interpreter, who otherwise spoke Spanish very well, but who, during dictation or in translations, often said the same sentence entirely differently when repeating it; possibly because he could translate it better this way. When his attention was called to this, the stereotyped answer was: "One can say it that way, too" or "that is the way we speak." Another thing was that the interpreter was able to summon up the unusual mental concentration for linguistic recording for only two or at most three hours daily, distributed over the forenoon and afternoon.

a) Phonetics

194 As a result of the location of the individual villages in iso-
[197] lated valleys, the pronunciation varies slightly from place to
[124] place. Since we started with the Paez of Calderas in our collection of ethnological data, the following word list was also made with my Calderun interpreter, Victoriano Piñakué.

In the Paez alphabet the complete palatal range, which includes all consonants, is noteworthy. Almost as numerous are the consonant combinations with the English "w." In the

/254 cont./

804 The period of a day is subdivided into the day (ẽn) and the
● 192 night (kos). Early morning is called kosẽ; afternoon at the time when work is at an end, which is reckoned by the position of the sun, is called ff'nze. Other subdivisions of the day are made according to the interval of an ẽ̆netc, meaning the time it takes to chew a dose of coca. In translation this designation is used for "hour." The largest period of time is the month, ãte, which is designated by the same word as for "moon." For the period of a year the Spanish word año is used. In former times the word
[221] enzte was used. It is the designation for the large annual com-
[226] munal fishing at the weir during the dry season in February. The
[132] two rainy seasons, called nospá'nye, and the two dry seasons of the year, called sek, are not regarded as time intervals, but as seasons. The latter is at the same time the word for "sun."

823 No large geographical orientations or regional, individual
[491] divisions of any kind could be discovered. Moreover, all of Tierradentro is enclosed by civilized areas -- there is even an auto road leading to Belalcázar -- so that many Paez men have seen the surrounding countryside and even cities with their own eyes.
601 Only the western bordering mountains of the Central Cordillera,
[186] in the direction of Popayán, are conjectured to be the habitation
123 area of the dreadful man-eaters, the Pijao. Geographical means
484 of orientation are unknown. Traveling is done only during the day, in groups, and in company with a person who knows the way.
821 Of the stars it is only known that there stars that move and fixed ones, without their being distinguished in greater detail or according to constellations.

202 It is amazing that, in spite of their settlement pattern of
[361] individual farms, the Paez do not have any optical or acoustical
[203] means of communication over larger distances. /255/ In case of urgent news or questions, children are sent.

802 There are numbers only from one to six and ten. For the designations seven to nine the corresponding Spanish numbers are used. The Paez word for "ten" (kóse pémba) literally means "no more hands" and indicates that the fingers were used for counting. The toes are not used for counting; anything beyond ten is

/287 cont./

4. Music

533 In no area of Paez culture is poverty evident to such an ex-
535 tent as in song and dance, the predominant expressions of the character and spirit of all peoples. No peculiar dance is per-
[173] formed among the /288/ Paez, and I heard no song sung. This undoubtedly represents an impoverishment, for it may be seen
533 from the folklore that in former times there was dancing. A
[173] similar conclusion must also be drawn about the playing of very
[181] agreeable music. Their knowledge of music, however, makes it highly probable that song also existed, especially among a people
[581 that is basically jolly and constantly disposed to jest. In fact,
521 it is very difficult for a girl who is slow in jocular conversation to
522 get a husband. And to my question about the Paez word for "sing
192] house" listed in Uricoechea, the amiable Victoriano, to his own great surprise, was immediately able to give me a special word in his language, "mẽmyat."

534 It is not possible to say with certainty which of the musical
[171] instruments used by the Paez today is an original one. The absence of any kind of rattle, the outstanding instrument of the American natives, is surprising (*).

> * Pittier de Fábrega (p. 325) /see the bibliography in the foreign text, p. 326/, however, mentions among the musical instruments of the Paez a rattle (tsoǒts) in the form of a calabash with a handle, which was filled with small stones. Whether this may not perhaps be an instrument of the Negroes of Belalcázar is still undecided.

534 The cow horn (kǎčn) found in every house is not in the true
202 sense a musical instrument, but one for signaling. It is completely undecorated and, consisting of a horn sawed off at the tip, gives only one tone, which is produced in the same manner as the tone of a bugle or fanfare. This horn is used by the men when they come down from the mountains after a joint felling of the trees needed for housebuilding, in order to notify the village of their return.

/318 cont./

105 assumed Chibcha language in particular. The difficulty of language
114 comparison in the northern Andean area lies in the wholely in-
197 adequate material for comparison. The majority of the tribes investigated have died out long ago, and there is seldom sufficiently complete material available from the few living ones. Even the true Chibcha (Mwiska) on the plateau of Bogotá has not been spoken for two and a half centuries and is known only from the literature. Beuchat and Rivet choose the lexicographic and grammatical method for their language comparison. The total vocabulary of the languages investigated contains about 200 words. These serve as comparative material for 49 languages, namely, for true Chibcha (Mwiska) and 23 other languages and dialects in northern Colombia and Panama, as well as for 25 languages and dialects of southern Colombian languages! Methodologically the procedure was to find a lexicographic agreement between language A and language B, another agreement between language B and language C, a further agreement between language C and language D, etc. In the proof, language A is related to languages B,
105 C, D, etc. Applied to Paez: In the vocabulary given by Beuchat
114 and Rivet there is no Paez word in direct agreement with Chibcha!
192 Nor was there even a choice of words according to their qualita-
197 tive significance. Thus it is especially noteworthy that there is a complete lack of corresponding designations for food, animals, useful plants, metals (gold), parts of the body, kinship designations, etc. /319/ On the basis of the vocabulary, therefore, it is not possible to designate Paez as a Chibcha language. To what extent this applies to the other southern Colombian tribes, for whom there usually exists only a very limited vocabulary, cannot be discussed here. In any case, there is a large number of Kechua /Quechua/ words in all these languages -- as a result of the close proximity to Kechua-speaking peoples. (For Paez, cf. the
105 compilations in Castillo i Orosco and Pittier de Fábrega.) Gram-
197 matical agreements between Chibcha and Paez do exist. At the
[114] same time, however, Beuchat and Rivet expressly point out that,
[193] of the languages compared, Paez shows the greatest grammatical differences with Chibcha (pp. 190/191). In summary it may be

2: Pittier de Fábrega E-4, 5 (1906) 1907
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FOOD. CULTIVATED AND OTHER USEFUL PLANTS

The principal food of the Paez Indians is maize, or Indian corn, of which they grow several varieties, belonging to three distinct types, namely, a sweet corn (*tiulpi*), a soft corn (*kapio*), and the common flint corn. The words *tiulpi* and *kapio* belong to the Kitšua language, a fact that points to the southern origin of these varieties. Judging from tradition, as well as from the varietal names used elsewhere in the Cauca valley, the flint corn that is grown all over the country may possibly be of northern origin. The Paez language has only one word to designate all varieties of corn, and it is interesting to note that the one now in use (*kutš* or *kukš*) is quite distinct from that employed in Castillo's time (*kokavi*). It is not unlikely that the present name was introduced by some of the tribes subsequently incorporated with the Paez.

The *tiulpi*, or sweet corn, is usually eaten roasted or boiled on the cob. Of soft corn, or *kapio*, they make a kind of dough called *χhiontš*, which is the base of several culinary preparations, among them the tortilla (*knáts*). *Kaš* is a gruel made of black corn; *mutši*, or *motši* (the Kitšua *motc*), is prepared by shelling the kernels without disintegrating them. Last, but not least, large quantities of the grain are used in the preparation of chicha (*beka*).

Beans are generally cultivated along with maize. I noticed two varieties — *us kutš*, black beans, and *us ki*, red beans. The *osgual*, cited by Castillo as special to the village of Suin, are the seeds of the *Erythrina edulis* Triana, which I collected under the name of *us ual*; they are large, and when boiled taste almost exactly like the common horse-bean (*Faba vulgaris*).

Of scarcely less value as a food-staple are the several varieties of squashes, so generally cultivated and eaten as to have caused Castillo to express the opinion that "most of the Indians would perish should these fail in the province." The larger variety, *ape-tots* (*Cucurbita maxima?*), is less common, and may have been introduced, although it already existed in Tierra Adentro in Castillo's time; *ape*, the zapallo or pumpkin (*Cucurbita pepo*), is perhaps indigenous to the region, since the last native name,

2: Pittier de Fábrega E-4, 5 (1906) 1907
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initial like *tll, ft, kb, kl, kn, kp, ks, kt, nb, pk, pl, pš, pt, št, tsk,* 194
or terminal like *fx̌, kx̌, px̌, nb, nš, nt.*

A further comparison of Castillo's material with my own 194
shows three chief points of divergence in the transcription of 114
words. One of them, namely, the prefixing of an initial *g* to words beginning with *ue* or *ue*, is general among Spanish authors, there being as much difficulty for a Spaniard to pronounce correctly that broad diphthong as to express any foreign word beginning in *st, sp*, etc., without an initial *e*. Just as a Spaniard will say 'estreet,' 'esprout,' 'estyle,' he is sure to pronounce 'gwatchman,' if not 'gwatchiman,' 'gwarbler,' and so on. This misspelling, then, may be regarded as an idiosyncrasy of our author.

A second difference, often repeated and which must be considered as an error in the reproduction of the original text, is that the words ending in my vocabulary in *ts, fx̌, kx̌*, etc., end respectively in *ti, fi, ki*, etc., in Castillo's vocabulary, the terminal *s* and *x̌* having almost uniformly been mistaken for an *i*. Examples:

[192]

efi	for *efx̌*,	eye-tooth.
equi	" *ekx̌*,	fuel.
cafi	" *kafx̌*,	gargante de.
cati	" *kats*,	hide, skin, peel.
conchi	" *kuetl*,	black.
miti	" *mitl* or *mits*,	pot.
tambi	" *tampx̌*,	flank.

Unwritten languages are subject to rapid alteration. This is sufficient to explain the frequent change of *o* to *u*, and the suppression of the initials *a, e*, and *i*, in certain words. Following are a few examples of both cases:

[192]

doj	has become	*dux̌*,	weight.
rito	" "	*ftu*,	tree.
guaco	" "	*nāku*,	tick.
onza	" "	*kuuza*,	mouse.
ioc	" "	*iuk*,	wood, fuel.
aloch	is now	*luti*,	child.
alauech	" "	*lauetl*,	lizard.

2: Pittier de Fábrega E-4, 5 (1906) 1907
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194 114 [192]

cpeuch	is now	*pent,*	old (applied to female only).
isos	" "	*sus,*	urine.
atamp	" "	*taap,*	fog, cloud.

In Castillo's vocabularies *rs* stands for *ʃ*, *z* for *ts* and *tz*, *ch* for *tʃ*. The final *h* is used only to prevent the coming together of the consonants *i* or *s* ending a word and the initial vowel of the following word in compound terms. For instance, we have *mesha*, for *mis-a*, it is not; *izhe* for *its-é*, to join, to marry, etc.

II. — Word-formation

192 114

Remarks. — A few preliminary remarks as to the vocabulary given hereafter are necessary. In a general way it includes only words that are not found in Castillo's work. This is true especially of all isolated terms, but exceptions have been made when one of them is or contains a root of a whole family of words, in which case a few terms have been taken from Castillo's 114 192 vocabulary and their orthography adapted to our own.

197 174

Among those words not included in Castillo's, some have simply escaped him, as, for instance, a number of plant names. But many others are to-day replaced by quite distinct expressions, and this is perhaps one of the strongest indications that the present Paez are in reality a mixture of the remnants of several ancient tribes, like the Paez, the Pijaos, the Jamundies, and probably others, which resulted after Castillo's first survey of the language. As, with the exception of the Paez, we have not even fragmentary vocabularies of the tribes thus amalgamated, it is rather difficult to sustain such an hypothesis with linguistic testimony; but traditions still current and well-known examples of similar cases in other countries can be offered in support of it.

As we have in every case given Castillo's equivalent in the vocabulary, it is needless to reproduce here a list of the differences noted.

193 114 [111]

Compound Nouns. — The Paez language, like most of the languages belonging to the Chibchan group, has suffixes indicative of form, size, matter, people, etc., that characterize whole classes of words. Castillo's vocabulary being far from exhaustive and written in a somewhat capricious way, it is not always

2: Pittier de Fábrega E-4, 5 (1906) 1907
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easy to determine the words that form such families, and it remains for the future student to systematize and complete them. We are able, however, to give a few examples:

Kué is indicative of smallness, fragility, and is found also in several terms referring to childhood or parental relations. Examples:

kué	child.
a-kué	monkey.
ala-kué	child.
ani-kué	nephew.
ani-tsun-kué	grandson.
afi-kué	nephew.
dey-kué	nephew.
eti-kué	orphan (phantom's son).
ñu-kué	uncle, father's brother.
fe-ñu-kué	aunt, father's sister.
fuku-kué (onomatope)	a small dove.
ucso-kué	girl.
ues-kué	thread.
witta-kué	bird.

In the following words, however, the signification of the suffix is not apparent:

ak-kué	burial.
eij-ka-kué	ant.
ia-kué	ceremonial feather-dress.
ka-kué	body.
imeta-kué	dorsal spine.
ne-kué	challenge, contest.
sa-kué	heart of a tree.

Gué, meaning disease, is found as a suffix in a few known cases:

atta-gué	hectic fever (lit. hot-ache).
huts-gué	smallpox.
iuia-gué	intermittent fever.
su-gué	a medicinal plant.

2: Pittier de Fábrega E-4, 5 (1906) 1907
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193
192 *Nin* signifies a small, round object, and is found in:

ipi-nin	ember, red-hot coal (lit. fire-seed).
kigue-nin	clay bullet, used with the blow-gun.
sogua-nin	powder.

The verbal desinence *nas*, corresponding to the gerund tense, is largely used to form nouns that indicate condition or state, as in the following examples:

aknuk-nas	coward, from *aknuk*, to be frightened.
at̄-kats-nas	tailor (*at̄*, a piece of dress; *kats*, to sew).
do-nas	lying-in woman (*do*, to bring forth, to give birth).
ƒis-nas	the writer (*ƒis*, to write).
ids-nas	the one named (*ids-a*, to call oneself).
idse-nas	he who baptizes (*ids-e*, to baptize).
ikas-nas	the chief, he who commands (*ikas-a*, to command).
ipons-nas	he who is powerful (*ipons*, the Pleiades).
χiƥ-nas	the owner (*χiƥ*, to have, to own).
ƥang-nas	he who is sentenced (*ƥang*, to sentence, to condemn).
ƥas-nas	the stranger, he who arrives (*ƥas*, to arrive).
sikia-nas	he who knows (*sikia*, to know).
tote-nas	the governor, he who talks loud (*tot*, to yell, to talk loud).
ukoments-nas	a kind of wasp.

193 It is also found that large groups of compound nouns have the same initial word, generally in the form of a monosyllabic prefix. Among them, two are of peculiar interest, on account of the apparent specialization of the prefixes *nc* and *ƥc*, the first of which seems to indicate only relationship, while the second is still more restrictive and refers almost exclusively to relations between father, mother, and children. The signification of *nc* is obscure; while *ƥc*, used as a prefix before a noun, evidently indicates the coming together of two or of several things or persons. Both groups have been incorporated in the vocabulary, as have a large group of verbs with the same prefix *ƥc*, but which have seemingly no relation to each other.

Formation of Adjectives. — A good number of adjectives also end in *kui*, but this suffix seems to correspond to a form of the

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verb 'to be,' following what may be a noun or another adjective, and may be regarded as a predicate adjective or denominative verb: 193

ampa-kuĕ, lean, sad.
diti-kuĕ, pretty (Cast.).
dïtï-kuĕ, pretty (Pitt.).
dzuns-kuĕ, frail, slender.
its-kuĕ, lean.
lala-kuĕ, small.
nu-kuĕ, small, low, of a river. [192]
o-kuĕ, plane, even.
patz-kuĕ, ugly.
pets-kuĕ, thin, like paper.
udts-kuĕ, lazy.

It should not be inferred from the scarcity of this class of words in the examples given that the Paez language is lacking in them. On the contrary, a few examples show that, like many other primitive idioms, the Paez distinguishes gradations and categories in the qualities he attributes to an object or to different objects or persons. Thus, Castillo gives four different words for 'thick,' all of which, and one more, are still in use to-day. Now it is found that every one of them has a distinct signification or is applied in distinct cases: [192]

fitse, thick, viscous, semi-liquid (of soup, mud, etc.).
ɣot, thick (of a tree).
ñiĭ, thick, stout (of a person).
iot, thick, bulky.
tat-a, thick or dense (of a forest, a jungle).

In the same way we have four expressions for 'large' three for 'soft,' etc., but without data to exemplify their use.

Reduplication is frequent in adjectives and seems to correspond to a superlative gradation.

The adjectives for 'young' and 'old' differ according to the sex of the person to whom they apply. The first is translated by *taki* when it applies to males, as in *pits-taki*, 'young man,' and by *kue-nas* when applied to females. 'Old' is *inĭ*, or *teĭ* when referring to males, and *pcnĭ* (or *e-pcnĭ*) when used for females. [562] [561]

Formation of Verbs. — Owing to the brevity of my stay among the Paez Indians, I felt from the first a certain reluctance to enter into the intricate study of the verbs, fearing that, should 193 114

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193 I begin it, I might be induced to accept *a priori* as true
114 apparent rules which would then draw me into further mistakes. My former experience shows that a reliable comprehension of the infinite variations of the verbs, as bearing on flexion, derivation, etc., is not really acquired until one is fully cognizant of the spirit of the language to which they belong and is able to handle this almost as easily as his own.

In consequence of this, the few notes that follow are based mainly on the verbal terms included in Castillo's vocabulary.

193 (*a*) *Primitive Verbs.* — We find first that there are terms,
192 expressive of condition, action, or motion, that can be considered as essentially verbal, and could be called, for simplicity's sake, "primitive verbs." Here are a few of them:

di, to sleep	*ðis*, to burn.
gigw, to run	*pcð*, to beg, to ask.
ies, to fly	*pus*, to stretch.
kis, to fast	*pst*, to breathe.
ktond, to carry	*ti*, to attend, to serve.
o, to eat	*to*, to take, to receive.
ð, to die	*tunt*, to soften, to knead.
ðp, to shut, to close	*tst*, to beat, to knock.
os, to give	*tstt*, to lick.
ðs, to plant	*viz*, to touch.

otz, to work wood (labrar madera).

It is not unlikely that most of these verbs were originally nouns or adjectives, and that a few of them are still in use as such, although they do not so appear in the vocabulary. The following are given with a nominal, or a qualificative, and a verbal signification, and may be considered as true

(*b*) *Denominative Verbs* — susceptible of all flexions corresponding to person, mode, or time:

ampð-kud, sad, to be sad.
aftatð, warm; *aftad*, to be warm (*ð-atð*, to warm one's self).
ies-ð, standing, to be standing.
ipe-inka, thoughtful, to be thoughtful.
yusud, laying, to be laying.
pzio-ki, careless, to be careless.

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thilan, hung, hanging, to be hanging.
ti, hiccough, to gasp, to breathe one's last.
ti, rut, menstruum, to be in heat (applied to a female animal).
tuni, to lie, lie.
tik-ti, light, to dawn.
tit, tooth; *tit-ik*, to lie on the abdomen (estar boca abajo).
te-ia, food, to cook.
tetle, be merry, to be merry.

(*c*) *Verbal Prefixes.* — But more generally the transition from the adjective or from the noun is indicated by the prefix *i*, the exact sense of which is not clear. Thus —

ne-ie, wife;	*i-ie*, to marry (when the man marries).
ne-ui, husband;	*i-ui*, to marry (when the woman marries).
puns-a, arm-pit;	*i-puns*, to carry under the arm.
sus, urine;	*i-sus*, to urinate.
tiu, short;	*i-tiu*, to shorten.

Sometimes the radical word is already a verbal form, as in —

i-pi-tas-a, to be jealous, to accuse; derived from *tas-a*, to hit.
i-pot, to smell like; derived from *pot*, to stink.

In other cases of this class the prefix is *pe*, or *ka*, the meaning of which is equally obscure:

futs, to fix, to nail;	*pe-fu*, to put together.
kit, a tooth;	*pe-kit*, to masticate.
tlauti, to suck;	*petlauti*, to suck.
giga, to run;	*ka-gi*, to roll down.
itse, to join;	*ka-itse*, to join, to put together.
kond, to break;	*ka-kond*, to carry off violently.
pang, to sentence;	*ka-pangi*, to punish.

III. — Parts of Speech

A. — *The Noun*

1. *Gender of Nouns.* — When gender is indicated, it is usually by means of suffixing the word *pits*, male, or *ui* (Cast. *oi*), female. Examples:

atall-pits, rooster;	*atall-ui*, hen.
de-pits, lover;	*de-ui*, sweetheart, concubine.

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193 This rule, however, applies only to persons or animals.
192 Plants and inanimate objects have no gender, so far as known. Moreover, many usual terms, mostly personal, have distinct forms according to sex. We have for instance:

deŋ-kuĕ, nephew;	*deŋ-niś*, niece.
inĭ, grandfather;	*nentĭ*, grandmother.
e-ĭĕ / *ne-ĭ*, father;	*ne-si*, mother.
ne-mi, husband;	*ne-ŭi*, wife.
ne-tson, brother-in-law;	*ne-soŭ*, sister-in-law.
sat, cacique, chieftain;	*oĭa*, woman principal, cacique's wife.

2. *Number of Nouns.*— The prefix *pe*, already alluded to, may be considered as indicating duality; at least such is distinctly the case in the following instances:

pe-ndii, to be or to go together sister and brother.
pe-niiĭ, son and father, or mother and daughter.
pe-peĭ, to be or to go together brother and sister.
pe-tam, male and female, together.
pe-tsik, son and mother, or son and father, together.

Plurality seems to be indicated in most instances simply by means of the determinative *uei* or *guei*, many, except in the case of nouns designating persons, when the suffix *neĭ*, or *gueĭ*, is used. But the same suffix appears also as a distinctive of collectivity, so that this point is not altogether clear. We have:

pits, man;	*pits-neĭ*, men.
teé, adult;	*teé-neĭ*, adults.

But also

E-it-neĭ hus atlatĭ meng-a? Did you annoy your father? (Lit. Did you make your father's heart hot?)
father heart hot made

193 3. *Double Gender.* — It is interesting to find in the Paez lan-
601 guage a few cases of what De la Grasserie in a recent work[1] calls "double gender," i. e., nouns that express in a single word the sex of the person who speaks and the sex of the person

[1] Raoul de la Grasserie *De la Catégorie du Genre*, Paris, 1906.

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Perfectum

1st p.	*anki-t fis*, I wrote;	*kuí-k-uel ta-u fis*,	we wrote;
2d p.	*inui-ng fis*	*ik-uel ik-u fis*	
3d p.	*kinâ-k fis*	*kinâ-g-uel tink fis.*	

Futurum

1st p.	*anki fis an-et*, I shall write;	*kuí-k-uel fis an-et ka-u*,	we shall write;
2d p.	*inui fis an-eng.*	*ik-uel fis an-ek*	
3d p.	*kina fis an-en*	*kinâ-g-uel fis a-tin.*	

Castillo gives two more forms for the Præsens:

1st p.	*fis ats-it*, I am writing, or painting;	*fis ats-i-ta-u*,	we are (etc.);
2d p.	*fis ats-ing*	*fis ats-ik-ua*	
3d p.	*fis ats-ik*	*fis ats-i-ta*	

and

1st p.	*fis u-op-t*, I am writing, or painting;	*fis op-ta-u*,	we are (etc.);
2d p.	*fis op-nga*	*fis u-op-kua*	
3d p.	*fis u-op-a*	*fis u-op-ta.*	

The infix *ats* is an affirmative particle; *ôp* is a kind of auxiliary verb, corresponding with 'to be,' or 'to have.' The *k* and *g* of the plural forms (1st and 3d pers.) are simply euphonic intercalations.

The imperative tense is often formed by prefixing or suffixing *mã*, with a frequent elision of the *ã*, as in the following examples:

Tund-e-mã! Run! (Hurry up!)
Tata mã-palla! Go (and) call (your) father!
Atla-mã! Go away!
Kla u-ue (mã-ue)! Catch the cow!
Io u-pis! Give (me) water!
Mi-io! Come!

E. — *Borrowed Words*

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(1) *From the Spanish.* — As might have been expected, we find in Paez quite a number of Spanish words, most of which are included in the following list:

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kmisa,	for *camisa,*	shirt.
kncia,	" *guineo,*	a variety of banana.
kiso,	" *queso,*	cheese.
ktsil,	" *cuchillo,*	knife (machete).
kutsi,	" *coche,*	pig.
letti,	" *leche,*	milk.
mama,	" *mamá,*	mother.
mil,	" *miel,*	honey.
pango,	" *banco,*	bench.
sap,	" *sapo,*	toad.
senda,	" *cinta,*	ribbon.
slapon,	" *eslabon,*	fire-steel.
ticle,	" *tigre,*	jaguar.

(2) *From the Kitšua.* — In describing the territory occupied by the Paez and the neighboring tribes which later became consolidated with them, we have seen that it was, and is still, in close proximity to the northern end of the area occupied by the Kitšua (see the map, plate 1). Intercourse between these peoples has been necessarily frequent, and many words have become common to both languages. Castillo's editor, the late Professor Uricoechea, obtained a list of some of these words from Mr G. Pacheco Zegarra, who had perused Castillo's vocabulary. To these I added a few, notwithstanding which the list still remains very incomplete, as the lack of an extensive Kitšua dictionary, including the northern dialects, forbade any further effort on my part to make it longer:

Paez	*Kitšua*
akots, cinder	*akku,* cinder
atsi, to sneeze (onomatope)	*atsii,* to sneeze
atall-pits, rooster	*atall-pa,* rooster
anaku, part of woman dress	*anaku,* part of woman's dress
ds-a, to stink	*as-nana,*
atša, very	*atša* (*antša*), much, very
alkø, dog	*allkø,* dog
aś, yes	*aś,* yes
kipa-ki, to overtake by following	*kipa,* behind, after
killim, drivel, dirt	*kelli,* drivel, dirt
kandul, vulture (condor)	*kuntur,* vulture
ia-yi, blooming sugar-cane	*ia-yin,* blooming sugar-cane, also a vine

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killka, paper, letter, book	*killka*, paper, letter, book
kaſloni, to lick	*kaſloni*, to bite
kikin, again	*kikin*, again
kakka, father-in-law	*kakka*, father-in-law
laki, lax, feeble, lazy	*llaki*, feeble faint, sad
mutlai, to kiss	*mutlai*, kiss
mi, cat	*misi, mitti*, cat
miski, honey	*miski*, honey
muti, boiled corn	*muti*, boiled corn
lla, to complete, to finish	*lla*, so (Span. *ya*! ya se acabó = *lla*)
llusa, sugar-cane, sweet cane	*llak-llu*, sweet, applied to any fruit
piñu-skia; to hate, to quarrel	*piña-tsina*, to be angry
pisko, turkey	*pikku*, bird
puki, watershed	*pucyu*, watershed
pein, to ask	*pin ?* who is it ?
llumbe, sash to support the *anaku*	*llumki*, sash, girdle
tlpi-pi, turkey	*llumpi*, brown
ukupa-ki, to push	*ukupa-tlii*, to push
uás, a hut	*kuási*, house
vite-pasak, one hundred	*patsak*, one hundred

(3) *From other Languages.* — It is likely that the Paez language borrowed many other terms from neighboring tribes, but thus far we lack the necessary material for comparison. As explained above, since Castillo's residence among these Indians their language seems to have undergone considerable change, especially in its vocabulary, a fact readily explained if we admit that the present Paez are composed of the remains of several tribes, greatly reduced in number by their wars with the Spanish conquerors and the hardships they suffered after their submission to the new rule. With the Chibcha, the analogies seem reduced to the rules of construction, the vocabulary being totally distinct.

F. — *The Numerals*

1. *Jas, viteti*	*teti*
2. *Ens*	*ens*
3. *Tek*	*tek*
4. *Pans*	*tans*

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5.	*Tats*	*tats*
6.	*Sanki*	*tesets, tesekχ*
7.	*Ens-sanki*	
8.	*Tek-sanki, puki-pans*	
9.	*Pans-sanki*	
10.	*Kose-pemba*	*ksemba*
20.	*Ens-kose-pemba*	
30.	*Tek-kose-pemba*	
40.	*Pans-kose-pemba*	
100.	*Pasats-tla, vite-pasak*	
1000.	*kose-pemba-pasats-tla*	

As indicated by the above examples, the Paez Indians formerly counted upon their fingers, so that their numeration was necessarily decimal. It is difficult, not to say impossible, to determine the meaning of the word *sanki*, for 'six,' but it seems to have been, as Castillo expresses it, a base for the series between five and ten. Thus *ens-sanki*, means the 'second six'; *tek-sanki*, the 'third six'; *pans-sanki*, the 'fourth six.' We also find that *puki-pans*, a second expression for *eight*, means the 'return of four.'

Kose-pemba, ten, means 'the hands completed,' an expression similar to that found in many other primitive languages. At present this system is found only in a mutilated form, including the numerals one to six, and ten. For other numbers Spanish is used. *Vitetl* has become reduced to *tetl*; and another expression, meaning apparently 'second one' (*tetl-ens*?), has been substituted for *sanki*.

IV. — Vocabulary

● 192 [126]

The following vocabulary includes all words collected by the author and not found in Castillo's work, and also expressions of the latter that complete families of words with a common root. *H* means Huila, and *T* Tacueyó, villages in which words were collected. *Cast.* signifies Castillo; *Span.*, Spanish.

a, an (anl, atl?)	mine, my; our, ours
a-euχ (T), *ia-euχ* (H)	eye — Cast.: *ia-fi*
á-euχ (T), *guá-gua* (H)	*Inga edulis*, a tree
alko (Kitbus word)	dog

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álhe + wut-kuł	*Solanum mammosum*, a plant; Span. *tetilla* [192] [601]
ain + de (T)	son-in-law. See *anł-indaχá*
ain + hłłł-kua (T)	son — Cast. has *ne-tłik*; in the modern word is found the root of *a-łoł*, medieval word for boy, or girl
anio + ũ̀s (T), *pũs* (H)	the Pleiades, a constellation
anł (nasal *a*, *dł*)	may signify my, mine
anł + indaχá (H)	son-in-law [601]
anł + kuł (H), *atł + kuł* (T)	nephew — Cast.: *deχ-kuł*
anł + máma (H), *máma + sčhor* (T)	maternal grandfather
anł + táta (H), *táta + sčhor* (T)	paternal grandfather
anł + táta (H), *atł + káka* (T)	father-in-law
anł + tsún-kuł (H), *a-tsún* (T)	grandson
anł + uasáh-us (H), *atł-udset* (T)	niece — Cast.: *deχ-uet*
anł + łi (H), *atł-łi* (T)	wife — Cast.: *ne-ĩ̀*; see *łi* [601]
aχ	fly
aχ + ùs	mosquito — (*ùs* means worm)
dłł	moon, month
dłł-łuł	crescent moon
dłł-łuł-a	new moon
dłł-tansa (T) } *dłł-tansia* (H) }	waning moon
a-tsún (T), *anł-tsún-kuł* (H)	grandson — Cast.: *ne-tsom* (*tsom* = *tsún*) [601]
atł (onomatope)	to sneeze
atł	ruana, a piece of native dress
atł + kas-nas	tailor (*kats* = to sew)
atł + pètł	a piece of native male dress — Cast.: (*atipetł*)
atł + tuł	a piece of woman's dress
atł + kuł (T)	nephew [601]
atł-ua-set (T)	niece
atł-łi (T)	wife; see also *anł*
atś, athu (H)	bed — Cast. has *de-ki-ue*; *dł* = sleep, *ki-ue* = place: a place to sleep
kamb (H)	shoulder — Cast.: *an-kamb*

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ben-dziki (H)	pillow — Cast. : *pe-ki-di-ki*
biún, viò, viún (H)	money — Cast. : *gué-iò*
biún + mbé	gold — Cast. : *gue-iò-mbé*
biún + tlime	silver money (Span. *plata blanca*)
bás	fly — Cast. has *ap* ; *buts* is a small beetle that eats maize and other crops when they show their first leaves.
bufia	trumpet-tree (*Cecropia* sp.)
bátl	*Salvia* sp., a labiate plant — Span. : *parendera*
di	sleep
di + χek (T)	to sleep
di + χ eb-a (H)	to sleep
di + ki-ue	bed (= place to sleep)
di + ntl	sleepy, lazy
di + pits	lover
di + s-e	to sleep (Cast.)
di + ui	concubine
dits	egg
dits + kak (H)	penis
di-ua + kátl (T), *i-ul-kátz* (H)	mouth — Cast.: *i-ué*
dzlt (H)	bone — Cast.: *dit*
dzlts (H)	testicle
dòχ, dunk	heavy — Cast : *doχ*, to weigh
dòχ-a	very heavy
dzl, zl	trail, path — Cast.: *di*
dziχ (H), *nasé-uml* (T)	medicine-man — Cast.: *dixi*, hechicero
dzik-io (T), *ui* (H)	woman, female
dzik-tl	head — Cast.: *dik-té*
dzik-tl nasa dzik-tl (H), *dzil* (T)	skull
dzik-tl + tupχ (H), *iχ-kuát-kátl* (T)	forehead
dziχ	face — Cast.: *diχ*
dzúns-kue	thin, slender — Cast.: *pis-kue*
dzát-euχ	*Rhus juglandifolia*, a poisonous tree
é, ké	field (Span. *rosa*), blood

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i + fosta (T) } *i + fsa* (H) }	jungle, old field (Span. *rastrojo*)
i + uí-tse (H)	artery, vein
ʊ̃ĩ,	eye-tooth
thĩ̤, *th-ge*, *aũ*	fuel, timber — Cast.: *eh-i*
enz	two
enz + fla uzha	few
enz, *ẽs*, *sak*	spring, dry season: according to Cast. *enz* or *ẽs* means also to fish; the dry season was called *enz-te*, i. e. fishing time, because the Indians fished only while the rivers were dry [221]
i-piẽ	midday
ĩs	louse
ĩl	coca
i-lo-ũ (H), *-i-lo-uí* (T)	antbear — Cast.: *e-lo-hi*
izhi-uet (H)	hip
ĩts	humming-bird (Span. *tominejo*)
etl	phantom, dumb
etl + gwati (Cast.)	caringano, large louse
etl + kuí	orphan (= phantom's son)
etl + ũi (T) } *etl + ũi-ia* }	widow (phantom's wife)
e-uí, *fẽu-ze*	shooting-star (Cast.: *hitti-tin*)
fũ	wood, tree — Cast.: *tvito*, *tvih*
fũ + hish	wood
fũ + hhs, *fũ-hats*	bark — Cast.: *catí*
fũ + thz	root
fũ + flap (H)	post — Cast.: *nonejá*
fũ + tsime	*Tibouchina lepidota* Baill., a small tree with showy flowers
fut (H)	ladder — Cast.: *agué*
gua-hhs (T), *iuí-hhs* (H)	beard, bearded or white man — Cast.: *gue-gas*, *in-gué-has*
gudz̃, *uí*, *luti-uí* (H)	hammock
hak (H)	cough
hhai-hil (T), *th-pil* (H)	a myriapod (Span. *centopiés*)

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hã (H)	blood
hin-se, hís-utsa	the afternoon — Cast.: *finse*
hiñ, χiñ (H)	trousers
hún	to grind
hún-ku-kuét, hí'-kuet (H)	grinding-stone — Cast.: *hune kuet*
hunza	mouse — Cast.: *onza*
hũs (H)	heart — Cast.: *agnus*
húpe (H)	fence, hedge — Cast.: *ke-fine*
hu-úk (H)	death
id-a-uts (H)	net
id-euχ (H), *a-euχ* (T)	eye — Cast.: *ia-fi*
id-euχ + kúts (H)	eyelash
id-χ + kats (T)	
itf-dzi-ke (H)	tears
idni,	volcano
[276] *idi,*	*Datura arborea*, a small tree, with large white flowers, having narcotic properties
iek-tdin (T)	brother
[601] *iek-tdin neel-te* (T)	elder brother — Cast.: *ne-tet*; *'tet* = old
iek-tdin nuti (T)	younger brother
iek-tí (H)	brother
iek-tí inté-ka (H)	elder brother
iek-tí-nuti-kua (H)	younger brother
i-kats (Cast.)	to dress (when a man dresses)
i-kats-ati,	inner piece of dress, a kind of shirt
i-kuét (H)	knee, knee-cap
ins,	to dress (used by females only)
ins-ati,	inner part of female dress
io-íts, its-io	bunch
ip, ĩp	light, candle — Cast.: *ip-i*
ip + e-uála (T)	fire
ip + id, á	smoke
ip + ik-páts	spark
ip + imbe-χetsa (H)	fire
ip + i-ñin	embers, red-hot coal

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

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i̯p + iet	fire-place (Cast.)
i̯p + kat (H)	hearth, fireplace
i̯p + kuft	hearthstone (Cast.), flint (T.)
i̯p + petti	flint (Cast.)
i̯p + ons	the Pleiades, a constellation
i̯p + sik (T)	firebrand
i̯p + thanfia	coal (Cast.)
i̯p + tsik (H)	firebrand
ĩi	old — Cast.: *ins*
ĩi-kua	old, old man
ĩi-kats	hair on the body of grown people
ĩts	nose — Cast.: *ints*
ĩts-k-acuχ̃ (T) }	
ĩts-kaf̃χ̃ }	nostrils — Cast.: *ints kaf̃*
ĩĩ-kuĩ	lean — Cast.: *tso-e*
ĩĩ-kuĩ-a	very lean
iũ	silver
iũ, iũ	water
iũ + ak-ũi (H)	wound
iũ-g-akla (T)	river, stream — Cast.: *io-mbo*
iũ + ĩts	headwaters of a river.
iũ + kur (T) }	
iũ + keĩ-kuĩ (H) }	brook, spring
iũ + puki	border, river bank
iũ + li (T) }	
iũ + li (H) }	otter — Cast.: *io-li*
iũ + uũl (H)	river, stream
iũk (H)	breech — Cast.: *kuts*
iũk	wood, forest — Cast.: *iok*
iũk + io-uĩs (T), *thg-io* (H)	vine
iũk-pkho (T) }	
iũk-puka-so-iũk (H) }	forest edge
iũk-ua (H), *khkm-ka* (T)	chin
iu-ui-gua	peace
χimba	horse
χimba + kĩll (H)	hoof
χimba + kãt	shield (Cast.)
χimba + kuft	tapir
χimbe-kuĩ-kuĩ (H)	thigh

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

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ǰiu	long — Cast. : *io-ios*
ǰió-ka	all
ǰút (*hiút, iút*)	herb — Cast. : *iot*
hǰš (T) *haǰǰi* (H)	ditch
huk	baked
hümbe (T), *tümbe* (H)	stick, young tree
kumút (T) *kutto* (H)	drum — Cast. : *kimb*
kunti	ugly
kás (T) *kátz*	skin, hide, peel — Cast. : *kati*
kinse	gullet
kia-tlá	only one (Span. : *uno no más*)
kit	tooth
kit + aka	toothache ; *aka* = ache, pain
kit + enit (T), *tsutt* (H)	molar tooth — Cast. : *tosa*
kits	clay
ki-ua *ki-uá*	soil, ground, native — Cast. : *kigue*
ki-ua + kutti (H) *ki-ua + kutto* (T)	wild hog (*Dicotyles tajacu*) ; Span. : *tatabro*
ki-uá + nia	cassava-root (*Manihot utilissima*)
ki-uá + ptumb (H), *tukák* (T)	very small wild dove (*Columbigallina* sp.)
kla	cow, cattle
kla-kats	cowhide
klauetl (T), *lauetl* (H)	lizard — Cast. : *alahuetl*
kpil, era-kpil	thunder — Cast. : *kapil*
kpil + kuey-nok	lightning — Cast. : *kuene*
kpil + ul-ue-tsa	storm
kpil + áy-tlek	it thunders hard
ktúme	eye-brow — Cast. : *atonhas*
kutó-kué (H)	body — Cast. : *ko-kué*
kué-kue-tik (H)	fever — Cast. : *iaia-gué*
kutt	stone
kutt + kosi (T), *kól-id* (H)	pestle (Span. : *mano de piédra*) — Cast. : *kutt-ahike, kol-tlik*

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

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kuèt + mâl }	stony beach, stony field (Span.: *pedregal*)
kuèt + muzi	sand
kuèt + tkin (T) }	flint
kuèt + tin (H) }	
kuhul (H)	lung
kuiya	food — Cast.: *koi-ia*
kukẏ (H) *kuti-kâl, kuti* (T)	corn — Cast.: *kokavi*
kukẏ + bâ	red corn
kukẏ + kuntî	black corn
kukẏ + tcul-i }	corn-ear
kukẏ + tvi }	
kukẏ + tlime }	white corn
kukẏ + nâ-ua }	
kukẏ + unde-âte, unten-âte	harvesting season
kuntî	black — Cast.: *kontti*
kûpi, kuti-kupi (H)	birth
kûs, kuisku	evening, night — Cast.: *kos*
kûs + ia }	the morning — Cast.: *kos-kai*
kûs + li }	
kûs + utsa, hinze	afternoon — Cast.: *finze*
kusâ	hand — Cast.: *kose*
kusâ + bia (H)	finger
kusâ + bia nêfuel	major finger
kusâ + bia nûti-kuè (H)	little finger
kusâ + gûla (H)	thumb
kusâ + mâl (H)	hand
kusâ + pêts (H)	wrist — Cast.: *kose-peti*
kusâ + pil (H)	fore-arm
kusâ + pop (H)	palm of hand
kusâ + uêtse	tendon
kusâ + ûns (H)	pulse
kus-bè (T), *ûl* (H)	snake — Cast.: *ol*
ksuns, tsuns, tsuts	thorn — Cast.: *tsons*
lâme	wax-palm (*Ceroxylum andicola*)
lantî	a large rodent (*Cavia* sp.)
letî-kua	small, narrow, low
letî-kuè tsa	piece, fragment
lûl	to grind — Cast.: *lol*

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

192 *tûl + ia, kuèt-kosi* — grinding pestle (Span. *mano de piedra*)

tûl + kuèt, kunku-kuèt — grinding stone

tûl + tlik — small grinding-stone

luft — child, male or female — Cast.: *alotî*

luft (H), *ain luft + kua* (T) — son

luft-kûpi (T), *kûpi* (H) — childbirth

luft-uè, *uè* (T), *guaχ* (H) — hammock (*luft-uè*=child-bridge)

maikχ — few, several

makènio — Tahiti plantain

[601] *màma* (H), *paintî* (T) — mother

màmâ + sehor (T), *anî + màma* — maternal grandfather

map ! — pull out !

mem — *Carica* sp., a wild pawpaw tree

mènt (H) — tail

mâ — excrement — Cast.: *imè*

mâ-ain (H) — liver — Cast.: *mè-kî*

mâ-tû (H) — bowels — Cast.: *imè-tô*

mâ-uè — buzzard — Cast.: *imè-gnuei*

men-guè (H) — dysentery

mitûnχ — beverage

mòtti, mutîl — a corn meal — Cast.: *mûti*

muti-hi — tobacco

mum, afid — a tree with long, broad pods (*Inga* sp.)

mustè — sand

nain (H) — stomach

nâsa — Indian. According to Cast. *nâsa* means any being; at present it means people (*gens*), but applies to Indians only

[601] *nâsa + pents* (T) — grandmother — Cast.: *epentî*

nâsa + pîti-te (T) — man, Indian — Cast.: *pîti*

nâsa + pîχts (H) — man, Indian

nâsa + ûi (T) — woman, Indian

nâse + umâ — medicine-man, sorcerer

nâs + ma-kuie-iua — market

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

ne + enl	grandmother
ne + hi	everyone's mother (Cast.)
ne + i	father
ne + iaß (Cast.)	first-born
ne + iak	sister of a sister
ne + iò	wife, spouse
ne + kuè-uñiò	daughter in law
ne + mi	husband, spouse
ne + ndil	brother of a brother
ne + ñi	mother
ne + sòu	sister in law
ne + tèe	elder brother of any two
ne + tot	more powerful, also Pope (Cast.)
ne + tlik	son
ne + tom	grandson (Cast.)
ne + ton	brother-in-law (Cast.)
nete	end, earthquake
niòns, niñns (H)	needle — Cast.: *nonz*
nil	thick, stout — Cast.: *di, di-up*
paini (T), *màma* (H)	mother — Cast.: *e-pe, ne-ñi, ñi*
pambe + afl	part of female dress
pe	indicative of pairing, collecting, or of coming together, of two or several things or persons of the same kind
pe + fiù	to unite, to bind together
pe + kak	to collect or bring together many things
pe + ña	to increase, to add
pe + ndil	to be or to go together sister and brother
pe + nill	son and father, or son and mother
pe + nùk-ue	aunt, father's sister
pe + pel	to be or to go together brother and sister
pe + tam	male and female together
pe + tsuts	mother-in-law, aunt, father's sister
pe + ntsil	the fence around a grave, made of many sticks tied together
pe + tlik	son and mother, or son and father
pe + vi	younger brother
pend + dtau (H)	burial

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

192 *pèn³* — old, when speaking of a female — Cast.: (*e-fenš*)

[601] *pèn³ + kuè* — old woman, grandmother

pè³ — sister of a brother

pè³ + nâi-tain (T), *pe³ + nu-te* (H) — elder sister of a brother

pè³ + nâi³ (T), *pè³ + nui³-kuè* (H) — younger sister of a brother

pèts (H) — sweat

pets-'yita — throat

pian dlân usta — half

pikas — beam

[824] *pindo* — *Gynerium saccharoides*, a tall grass used in making hats

pinzò — *Alnus* sp., the South American alder

pipto — bijao (*Heliconia* sp.) a plantain-like plant

pipto + kuicia (T), *pipto + kneia* (H) — dwarf plantain

[177] *pizho* (H), *ttpi-pi* (T) — turkey (Span.: *bimbo*, or *chumpipe*); both Paez words are derived from the Kitšua

pittka — a variety of large tick — Cast.: *guakò*

pitò — sheep — Cast.: *kapita*

pkind (T), [824] *pkind + a* (H) — guava tree (*Psidium guajava*)

pkind + a-iún (H), *pkind + kits* (T) — guava, fruit

plân (T) — plantain

plân + debèh — manzana, a variety of banana

plân + d-its — ripe plantain

plân + kâk — baked plantain

plân + kâts — plantain peel

plân + tskâ'y — boiled plantain

[824] *plũ* — shade — Cast.: *pnazà*

puèl — *Tropæolum tuberosum*, a plant with edible tubers

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

pâz — strong (in flavor)

ŝal — *Phyllanthus* sp., a small euphorbiaceous tree, the leaves of which give a black dye

satsâm — iron

seh — sun — Cat.: *itahi*, *tahi*: *seh* also signifies dry season, and heat of the sun

ŝimh (T), *dza* (H) — young, half-grown maize, just before tasseling

ŝimhe — puma — Cat.: *ŝi*

ŝisten — heap

ŝisten + âpta (Cat.) — to be heaped — *ap* = all

ŝtal — a passion flower the fruits of which are edible

sond — *Stylanthes guianensis*, a plant

sû (T) }
sû-uâ } — sister-in-law — Cat.: *sa-sin*

sus-tô — belly — Cat.: *to-ti*

tâm-pu (H) — navel — Cat.: *ŝamh*

tâ-pando (H) — broom

tsu-hâfi (H), *tkâfz* (H) — hole

tuil (H), *tsesi* (T) — *Ullucus tuberosus*, a plant with edible tubers

tû, *tâ* — mountain — Cat.: *atâ*

tu-âla — mountain group, mountain range (*serrania*)

tûmbuî (H), *tûkm* (T) — occiput

tûuz — strap

tet — calabash used as a plate or cup

tiñ, *tiñ-tat* (H) — wall

tupât — blow-gun — Cat.: *tito-pât*; Span.: *bodoquera*

tupi-tupia — clean, free of obstruction

tsalfz (H) — upper-arm

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

● 192 *tsari-t, uats tsa-eu* — burnt field (*rosa quemada*)

tsam — sand

tsik (H) — collar, neck — Cast.: *tine*

tsins (H) — back

tsi-tsi-ut, tski-ua — country, native land

tskúχ (T), *kuiχa* (H) — boiled

tsmiχ-me (H), *tsuá-uχ* (T) — butterfly

tsuá-ua — *Miconia æruginosa* Naud., a shrub

[601] *tsufχ* (H) — swelling — Cast.: *ekolò*

tsun — brother-in-law — Cast.: *ne-tsòn*

tsūt — tender, edible corn — Cast.: *liju* (Span. of Cauca: *choclo*, from the Kitšua)

tsute — *Weinmannia* sp., a small tree

tšàeu (T), *tšaü* (H) — a large deer (*venado*) — Cast.: *tsarí*

tšàru + *šbam* (T) } *tšáü* + *bétš-kua* (H) } — a small deer

tšahú — pineapple

tšánga — *Sida* sp., a woody weed

tšán-tsa — strong (in vigor)

tse-ua-uá — *Miconia æruginosa* Rand., a bush

tšinda (H) — foot
tšinda + *kóka* (H) — ankle
tšinda + *me-tš* (H) — calf of the leg
tšinda + *pil* (H) — foreleg
tšinda + *pop* (H) — sole of the foot
tšinda + *tanš* (H) — heel
tšinda + *vits* (H) — foot-finger, toe

tši (Cast.) — *Gynerium saccharoides*, a tall grass

tšits — roof

tšits-uá (T), *tšitš-walá* (H) — quagmire, swamp

tškás — hair — Cast.: *dikas*

tštš-tšné — dust

tšuá — hat — Cast.: *-tšuá*

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

tlwâtl	louse, a very large variety called *caringano* by the Spanish natives — Cast.: *etl-guatl* [192]
tsni (T), *ûksia-pits* (H)	husband — Cast.: *nemi* [601]
tsutl	woman's breast — Cast.: *kiki*
tukuè-tsè	*Relbunium hypocarpium*, a plant the roots of which give a red dye [386] [824]
tulü (H)	plantain — Cast.: *tolü*; see also *plân*
tulü + *kak*	baked plantain
tulü + *khts*	plantain peel
tulü + *kuiya*	boiled plantain
tulü + *its*	ripe plantain
ting-ua (H), *ti-ue* (T)	ear — Cast.: *tignue*
ting-ua + *kafs-iaks* (H)	ear-ache
ting-ua + *vits* (H)	ear-lobe
ting-uè-ieki	earring
tiè-kafz (T)	vent hole
tîpa	spider
tîts (H)	first
udka	crab
udla	large, high, tall — Cast.: *gula*
udn-dziüns (H)	fishhook
udza-kua (H), *guâza-ko* (T)	daughter, girl [601]
uats-to } *uatl-ta* }	tired
ud-tsa	necklace
uèll	parroquet
uense	agouti (*Dasyprocta* sp.) Span. *cutacusa*
uentl	fish — Cast.: *gneundi*
uentl + *patsi*	a large, iguana-like lizard
uès (H), *guâs* (T)	earthworm — Cast: *gues*
uès + *kuè*	thread
uè-ue-niè (H)	voice, word
uèza	wind — Cast.: *pneuma!*

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

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ûi	maiden, woman, female — Cast.: *ûi*
ûi + *ûuma*	prostitute
ûi + *kui*	female child
uin-dûa (H)	elbow — Cast. : *fitsa*
uklè	*Equisetum* sp., a cryptogamous plant
ulmi-ûuk	*Daucus montanus* Willd., a plant
unjeti (T)	temple (of the head)
ûnze-kui (H)	arm-pit — Cast. : *puma kaſi*
ûs (T), *kûs* (H)	bean, kidney — Cast. : *os*
ûs + *kakino*	pod, bean-pod
ûs + *kè*	red bean
ûs + *kuti*	black bean
us + *miti*	scorpion
ûs + *uâi*	*Erythrina edulis* Triana, a leguminous tree, with edible seeds
ûtse (T), *ûytse* (H)	alligator pear — Cast. *ese*
utiti	diarrhea
ûi̯	sparrow-hawk
vii̯ (H)	finger-nail
vilia	sash, woman's belt
vi-vii̯ (H)	claw
viti	door — Cast.: *vite*
vitiki, *vitiki-ua*	bird — Cast.: *vitiak-ue*

4:Bernal Villa--31 E-5 (1952-1953) 1953 SC15 Paez SC15

/200 cont./

XI

Gourd Vessels and Etiquette

415 554 273 There are three types of gourd vessels in which chicha is distributed and whose traditional order of use reflects hierarchy, majority, and high status; some gourd vessels are used for all those present, of both sexes and all ages; others, only for a specific class of people.

[192] The first type is small with an ovoid opening, made of half a gourd. In the Paez dialect it is called shup /201/ /illustration appears here/ shachi. All visitors, without distinction as to sex, age, or status, are presented with two matés of this type: the first one contains "strong water" to quench thirst, while the second contains chicha, the authentic strong chicha.

The second type of container is the shachi pitán (gourd-vessel capitan), of greater capacity than the first, ovoid in shape, and open at one end. The most respected persons of both sexes, adults and elders, are given chicha in these gourd vessels, /202/ after taking it from the shup shachi. They indicate a certain deference on the part of the host, and by the same token he wishes them to get drunk. Those who are favored with these gourds offer them to all present, who take them, taste the contents, and return them to the hands of the owner. The shachi pitán has gone from mouth to mouth, but the contents remain practically untouched; the owner is to drink it.

The laborers and mayordomos who are in his service, the albacero, the síndico /trustee/, and the highly respected elders, after having received chicha in the shup shachi and in the shachi pitán, receive a larger gourd vessel in which there is a tiny one (shachi léchukue), which is called suilté. The presentation of this has an etiquette of its own. The host comes out with the suilté in his hands, fills the shachi léchukue with

/208 cont./

231 After skinning it, they quarter it following a definite
796 sequence: the lower part of the hind legs (chinda), the lower
192 part of the front legs (kuse), the upper part of the hind legs (himbé), the upper part of the front legs (pala), the tail (mens), the flesh of the neck (chikichichi), the fat (sepo), upper intestine (chunchullo), lower intestine (meto), stomach (tuchi), /209/ trachea (pechita), lungs (mechto), heart (ús), liver
[827] (mechi), the gall (muahi), pancreas (shape)... They are familiar with most of the organs and their names, but not with their specific physiology.

262 Some of the pieces of meat go directly into the pan of
796 "mute," which is boiling and which the workers will eat for
252 lunch; others, to the barbecue where they will get the smoke from the kitchen.

Inside the house, in the fiuhne wala, the women grind shelled maize on two metates to make maize griddlecakes. With maize flour and water they make a dough which various women shape with their hands into circular form. In a separate kitchen, two women and two men are busy roasting them. First they let them harden on a piece of broken earthenware and then complete the cooking in the embers of the hearth. An elderly man gathers those that are cooked into a bag. Another one occupies himself with singing religious songs and praying. The maize griddlecakes are used to take care of the albacero on the following day.

796 This work is performed enthusiastically by the women.
[462] --The days of the fiesta are for talking, says one woman.
[829] --One can live through life only by getting drunk, says
[273] another.

/293 cont./

221 on the fincas of the "whites" (1). The social life and the re-
[166]
[464]
[192]
[197]
[128]

1. Generic term with which the natives designate all those who observe the norms of western culture, without any distinction as to race. For convenience we have adopted this usage, putting the term in quotation marks.

ligious fiestas are frequent during this period. The work is done /294/ with devotion and perseverance. It is not done in haste, but there is no resting either.

423 Every Páez family has its lands. This is its ambition. The
[183] primary source of its security. Every crag has an owner whose title has been won by the sweat of his brow. Every crag harbors a rancho that shelters a family. Every inch of land is passionately
[578] defended by the native. The disputes stirred up by this fact are not few. In like manner the cabildos are never so zealous as in the defense of the lands of the parcialidad /a territorial division/.
[648] The areas of settlement /areas of colonization by whites/ are spearheads in the very heart of the community. They were established against the full opposition of the natives. On the other hand, the defense of the land and the prevention of contamination by foreign peoples are postulates of the doctrine. The distribution of the houses suggests in advance the profusion of paths and private property.

When they win the scarce land, the distances and difficul-
[464] ties that loom are not important. They are good colonizers, and it is rare that persons who lack land hire themselves out as permanent peons or become tenant farmers on the great haciendas.
[181] They prefer independence above all.

311 To study the economy of the Páez, certain factors of a
133 geographico-physical and cultural nature cannot be overlooked. They are:

1. Thermic levels. The lands now occupied by the Páez of Tierradentro correspond to the thermic levels of cold and temperate. The contour line corresponding to 2,000 meters

/299 cont./

245 year. Traders in Silvia sell the crops at up to 14 pesos an arroba.
[439] Lame produces perhaps the best peaches, but they are not suitable for export because they are easily damaged. There are also numerous plantings in Tumbichukue and Calderas, although they do not have much care.

247 Floriculture does not exist among the Páez, and they cannot understand the labor that the "whites" invest in their gardens. They are always of the opinion that food plants should be sown on such lands.

241 Among the cultivated plants, they regard as native maize ("the /300/ Pijao had maize"), the hartón /large-sized/ plantain ("the Pijao also had it"), frijoles, mejicano /squash, Cucurbita pepo/, cabbages, and the cane "criolla" /Creole, native/, while coca, they say, seems rather to have come from the "whites."

241 Species cultivated and zones of cultivation

137 Here is a list of the food plants cultivated by the Páez (5):

●192

[128]

5. We thank the Herbario Nacional Colombiano, especially Dr. Jesús M. Idrobo, for the scientific identification of the plants.

/300 cont./

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137
●192

Common Name	Latin Name	Páez Name
Maize	**Zea mais L.**	*kuki*
Plantain	**Musa paradisiaca L.**	*tuli*
Banana	**Musa sapientum L.**	*kineño* (6)
Manioc	**Manihot utilissima L.**	*ñs*
Sweet potato	**Ipomea batatas Poir. Andigenum**	*ut*
Potato	**Solanum tuberosum**	*báku*
Arracacha	**Arracacia xanthorrhiza Bancr.**	*as* (7)
Sugar cane	**Saccharum officinarum L.**	*ñusha*
Cabbage	**Brassica oleracea var. acephala**	*kulles* (8)
Onion	**Allium cepa L.**	*apulla* (9)
Frijol	**Phaseolus vulgaris L.**	*as*
Ullucos	**Ullucos tuberosus ex Lozano**	*akubil*
Wheat	**Triticum aestivum L.**	*acuchi*
Barley	**Hordeum vulgare L.**	*sebara* (10)
Garlic	**Allium sativum L.**	*akos*
Nasturtium	**Tropaeolum tuberosum R. et P.**	*puel*
Squash	**Cucurbita maxima Duchesne**	*Ape*
Squash	**Cucurbita pepo L.**	*Petí*
Broad bean	**Vicia Faba L.**	*apas* (11)
Peas	**Pisum sativum L.**	*alpés*
Peppers	**Capsicum sp.**	*ánus*
Coriander	**Coriandrum sativum L.**	*klandós* (12)
Avocado	**Persea americana Mill.**	*áte*
Orange	**Citrus sinensis (L) Osbeck**	*llimas*
Apple	**Pyrus malus L.**	*manzanas*
Peach	**Prunus persica L.** /Prunus/	*lashno*

6. From the Spanish: guineo.
7. Underlined vowels indicate nasalization:

[104] sh = French ch (chaise); ch = Spanish ch (chicha); j = French (jardín); h = Spanish j (rojo).

8. From the Spanish: coles.
9. From the Spanish: cebolla.
10. From the Spanish: cebada.
11. From the Spanish: habas.
12. From the Spanish: cilantro.

Common Name	Latin Name	Páez Name
Pineapple	**Ananas comosus (L) Camargo**	***chahú***
Granadilla	**Passiflora Ligularis Jurs.**	***shlal***
Coffee	**Coffea Arabiga L.**	***café***
Ground cherry	**Physalis sp.**	***ckimbú***
Chachafruto	**Erythrina edukis Triana ex Micheli**	***úsual***
Pepino	**Solanum muricatum Ait.**	***pina***
Yam	**Dioscorea sp.**	***shué***
Other cultivated plants:		
Coca	**Erythroxylon coca Lam.**	***esh***
Bamboo	**Guadua angustifolia Kuth**	***mum***
Bottle gourd	**Lagenaria vulgaris Serg.**	***tuka***
Calabash tree	**Crescentia cujete L.**	***shiptuka***
Cabuya	**Foucrea cabuya Trel.**	***bats***
Dill	**Anethum graveolens L.**	***llinojo***
Mint	**Mentha viridis L.**	***tachá***
Rue	**Ruta graveolens.**	***luda***

In reality, as far as a certain type of frijole that the natives call "kacha" is concerned, as well as the ground cherry, the chachafruto, fruits in general, and all the plants listed under "Other cultivated plants," with the exception of coca, the word "cultivated" is unsuitable, since they are practically in a semiwild state. The natives make use of their fruits, consumption thus being occasional and not always necessary.

Although it would appear that the territory of the Páez, at the time of the Conquest, extended up to very close to the Magdalena River, the principal nucleus of the population was located in the temperate zone and in the cold zone. The thermal levels determine the zones of cultivation. One of them goes from 1,000 to 2,000 meters and includes the entire valley of the Páez from Huila to La Plata, and the middle and lower courses of its tributaries Símbola, the river Negro de Narváez, Moras, Kukiyú, and Ullucos. Within it are located the capitals of the district, Inzá and Belalcázar, and the following native aldeas: Itaibe, Chitóquez (Ricaurte), Cuetando, Yaquivá, San Andrés de Pisimbalá, Santa Rosa, Togoima, Avirama, Chinas, Suin, Tálaga, Toez y Huila (Byla), as well as Valencia, Topa, Pedregal, and Turminá. They cultivate principally plantains, manioc, maize, sugar cane, frijoles, arracacha, coca, and coffee,

/180 cont./

583 [175] In Paris on the first of March, 1877, Esequiel Uricoechea wrote in his introduction to the Vocabulario: "Marriage in the sense in which we accept it today did not exist among the Páeces: two people lived a married life for some time and the marriage was not legalized without the previous certainty that [192] the woman was fecund. It is natural then, that we find among the Páeces, as among the Peruvians, two verbs (imi and iyó) which indicate respectively the woman accepts the man and the man takes the woman. The woman was obliged to give clothing to the husband, and he "to provide sustenance for the family" (12).

12. Castillo y Orozdo, E. del. Vocabulario Páez-Castellano /Paez-Spanish Vocabulary/, 1877, p. XIV.

Our informants from Calderas confirm the effectiveness of this custom, some justifying it by the need of the future husband /181/ to obtain the money to pay the expenses of the wedding, others in order to "catear" /sample, find out/ if the woman is honest, a worker, and faithful, and there was no lack of those who clearly stated that this trial marriage "is customary because if the woman should turn out to be machorra /barren/ there is no marriage." When such occurs the man returns the woman to her parents without any problem standing in the way, which would not be the case if they were married by the Church, in which case the return is not possible.

162 583 595 184 Our investigations concerning the frequency of the "amaño" in the established families of some parcialidades of Tierradentro showed the following results:

Calderas: 42 families (28% of the approximate total of Calderun families). 57.1% of these families practiced the amaño: 42.9% were married first by the Church.

San Andrés: 13 families (6.5% of the approximate total of San Andrés families). 92.3% were married first by the Church; 7.7% practiced the amaño.